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Mother Shipton's Yorkshire prophecy

London

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PAST, PRESENT, AND TO COME.

Mother Shipton's

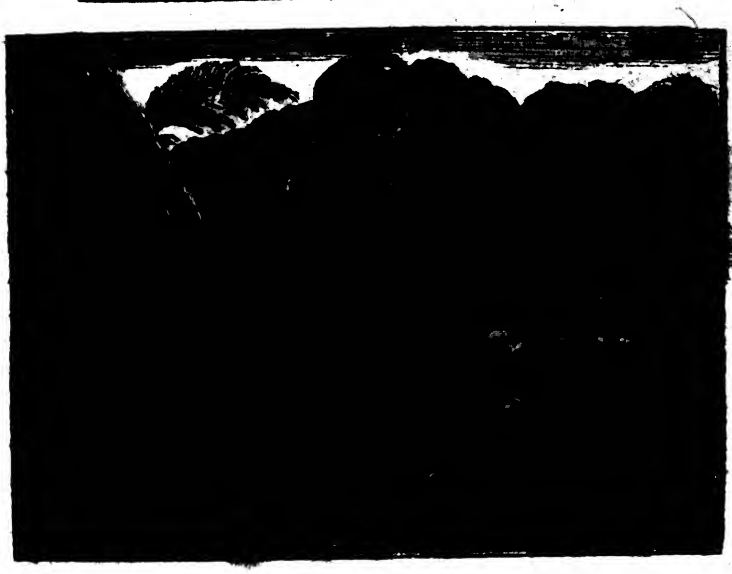
Yorkſhire Prophecy;

Preſerved in the noble Family of the *P——s's* for many Years, and lately diſcovered among other valuable MSS.

With a Short Account of her

LIFE, CHARACTER, AND PROPHECIES, THEIR EXPLANATIONS, &c.

Now Publiſhed by J. TYRREL, Gent.



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MOTHER SHIPTON's

Yorkſhire Prophecy, &c.

VARIOUS have been the conjectures of mankind, in this part of the world, concerning our famous propheteſs; ſome have reported her father was a necromancer, and her mother a witch, ſo ſhe had the black art by ſucceſſion. Others, of a more exalted turn, pretend, that her mother, being left an orphan, about the age of ſixteen, took a walk into the fields, and ſitting down upon a green bank, under a ſhade, to ſooth her melancholy, a dæmon, in the ſhape of a handſome young man, appeared before her, and enquired the cauſe of her diſtreſs; ſhe anſwered him, her parents and friends were dead, and ſhe deſpaired of a livelihood. Upon which, under a pretence of being a perſon of figure and fortune, he gave her to under-

NOV 6 1924

ſtand, if ſhe would comply with his deſires, he would preſerve her above the reach of want as long as ſhe lived. She readily condeſcended, and entertained him as a gallant. In return he bid her ſweep the floor once every day after his departure. She punctually obſerved his directions, and never failed of finding a quantity of nine-pences, three-pences, and other odd kind of pieces, ſufficient for all her occaſions.—Such was the *reputed* father of Mother *Shipton;* at the birth of whom ſuch a terible ſtorm of thunder and lightning appeared, that houſes were beat down, trees ſhattered, and the very features of the child were ſo warped and diſtorted, that it appeared the maſter-piece of deformity.

But theſe, and many other reports of like nature, are as romantic as the fabulous intrigues of the heathen gods and goddeſſes. The genuine account is, ſhe was born in *July*, 1488, in the reign of K. *Hen.* VII. near *Knareſborough*, in the county of *York*. She was, like the reſt of female infants, her mother's daughter by a man,

a man, and was baptized by the Abbot of *Beverly*, by the name of *Urſula Sonthiel*. Her ſtature was larger than common, her body crooked, her face frightful; but her underſtanding extraordinary.

THE vulgar relation of her life and actions are equally extravagant with thoſe of her birth beforementioned; but as thoſe legends are ſo ridiculous and trifling, the ingenious reader will excuſe us if we paſs them by, and proceed to more probable and authentic information.

IT is generally held, by moſt of the firſt quality and beſt judgment in the county, that ſhe was a perſon of an ordinary education, but great piety; and that ſhe was ſupernaturally endowed with an uncommon penetration into things; for which ſhe became ſo famous, in time, that great numbers of all ranks and degrees reſorted to her habitation, to hear her wonderful diſcoveries.

WE find nothing particularly remarkable of her till ſhe arrived at the age of twenty-four years, when ſhe was courted by one

Toby

Toby Shipton, a builder, of *Shipton*, a village ſituate four miles north of the city of *York*, who ſoon after married her; and from this match ſhe afterwards derived the name of Mother *Shipton*.

AFTER her marriage her fame increaſed more than ever; the events proved the truth of her predictions, and many begun to commit them to writing.

HER firſt remarkable prophecy recorded is that upon Cardinal *Wolſey*. The ſtory runs as follows:

SHE was told, the Cardinal intended to remove his reſidence to *York* (that being his archbiſhopric), upon which ſhe publicly gave out, *he ſhould never reach the city*. This report coming to the Cardinal's ear, he ſent three gentlemen, or lords of his retinue, to her, to enquire the truth of it, and to menace her if ſhe perſiſted in it. Theſe three came diſguiſed to a village, a mile weſt of the city, called *Dring Houſes*, and having their horſes, they took a guide to direct them to her houſe. Upon their knocking at the door, it is ſaid ſhe called

out

out from within, *Come in*, Mr. *Beaſly* (that being the name of the guide) *and the three noble lords with you.* This diſcovery very much ſurpriſed them; but, when they were entered, ſhe called each by his name, and preſented them with cakes and ale. They ſignified to her, if ſhe knew their errand, ſhe would hardly treat them ſo handſomely. *You gave out* (ſay they) *the Cardinal ſhould never ſee* York. *No* (ſhe replies) *I ſaid he might ſee it, but never come at it.* They return, *When he does come, he'll certainly burn thee.* Then, taking her linen handkerchief off her head, *if this burn* (ſays ſhe) *ſo ſhall I*; and caſting it into the fire before them, ſhe let it lay in the flames a quarter of an hour, and taking it out again, it was not ſo much as ſinged; which very much aſtoniſhed them. One of them aſked her, what ſhe thought of him. She anſwered, *The time will come, my lord, when you ſhall be as low as I am, and that is low indeed.* This was judged to be verified when *Thomas Lord Cromwel* was beheaded. The Cardinal coming to *Cawood*, aſcended

the

the caſtle tower, and taking a proſpect of the city of *York*, at about eight miles diſtance, he vowed, when he came there, he would burn the *Witch*; but ere he deſcended the ſtairs, a meſſage arrived from the King to demand his preſence forthwith; ſo he was obliged to return directly, and being took with a violent looſeneſs at *Leiceſter*, he gave up the ghoſt in his journey, which verified the prophecy.

SEVERAL others ſhe delivered to different perſons, one of which was:

Before * Ouze Bridge *and* † Trinity Church *meet, what is built in the day ſhall fall in the night, till the higheſt ſtone of the* Church *be the loweſt ſtone in the* Bridge.

THIS came to paſs; for the ſteeple was blown down in a tempeſt, and the bridge broke down by a flood, occaſioned by the ſtorm, and how it came to paſs we cannot learn, that what they built in the day fell

* A large ſtone bridge over the river *Ouze*, within the city of *York*.

† A church ſituate ſeveral hundred yards from the bridge.

down

down in the night; but it is generally aſſerted it was ſo; and it is certain, the top ſtone of the former ſteeple is the foundation ſtone of that part of the bridge then rebuilt.

THE ſecond of this kind runs thus: *Time ſhall happen a ſhip ſhall ſail upon the river* Thames, *till it reach the city of* London, *the maſter ſhall weep, and cry out, Ah! what a flouriſhing city was this when I left it! unequalled through the world! but now ſcarce a houſe is left to entertain us with a flaggon.*

THIS was terribly verified when the city was burnt, *September*, 1666; there being not one houſe left from the Tower to the Temple.

WE now come to the prophecy that occaſioned this publication, and which appears far to exceed every thing of the like nature extant. A copy of it was lately found among the manuſcripts of a gentleman deceaſed, with this title:

A copy of a collection of prophecies delivered to the Abbot of Beverly, *by Mother* Urſula Shipton; *which hath been preſerved in manuſcript in a noble family theſe many years, and lately diſcovered among other curious and valuable papers.*

The prophecies are as follow:

About the time that one *ſhall be,*
Joined unto two times three,
And four times ten *with* four times two,*
Amongſt us ſhall be great ado.
An eagle's head *that time ſhall fall*
And ſcatter ſore his young ones *all.*
Then ſhall a cypher *ſwell full great,*
His name a hundred *takes the ſeat,*
And ſhall do mighty things before
He is removed off the ſhore;
But ten times five *with* two *and* ſix,†
Him in another world ſhall fix.
And quickly after you ſhall ſpy
The eagle *back again to fly.*

* 1648. † 1658.

He

He ſhall bedeck himſelf again
With feathers *on his father's train,*
'Till heavy times ſhall make men ſay,
Full oft, Alack! and, Well-a-day!
And after all a cloud *ſhall come,*
And almoſt darken quite the ſun,
And in that time actions ſhall be
Chiefly driven on by three;
The croſs, *the* ſurplice, *and the* crown,
Strive who ſhall put each other down;
Great treachery and bloodſhed then
Shall ſweep away great ſtore of men;
The Lion *and* blue flowers *ſhall ſeek*
Quite to deſtroy the heretic ſheep.
And when the cow *ſhall ride the* bull,
Then motly prieſt *beware thy ſkull.*
For a ſweet pious prince *make room,*
And for the kirk *prepare a* broom.
Alecto *next ſhall ſeize the crown,*
And ſtreams of blood run Smithfield *down.*
A Maiden Queen *full many a year,*
Shall England's *warlike ſceptre bear.*
The weſtern monarch's wooden horſes
Shall be deſtroy'd by a Drake's *forces.*
The northern lion, *over* Tweed,
The Maiden Queen *ſhall next ſucceed.*

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And join in one two mighty ſtates,
And then ſhall Janus *ſhut his gates.*
Now England *ſoon is hard beſied,*
Before the mitre's head *be rid.*
Falſe Ireland *contrives our woe,*
But zealous Scotland *doth not ſo.*
Rough Mars *ſhall rage as he were wood,*
And earth ſhall dark'ned be with blood.
Then will be ſacrificed, C.
And not a King in England *be.*
But death ſhall ſnatch the wolf *away,*
Confuſion ſhall give up its ſway:
And fate to England *ſhall reſtore*
A king to reign as heretofore.
Triumphant death rides London *thro';*
And men on tops of houſes go.
J. R. *ſhall into ſaddle ſtide,*
And furiouſly to Rome *ſhall ride.*
The Pope *ſhall have a fatal fall,*
And never more diſtreſs Whitehall.
A Queen *ſhall knit both* North *and* South,
And take away the 'Luce's *tooth.*
A Lion-Duce *ſhall after reign,*
And of the whiſkers *clear the main;*
But he that chanceth to ſurvive,
Shall ſee Old England *mainly thrive.*

England's

England's *wonder, which ne'er hath been,*
Three Queens *in* England *ſhall be ſeen.*
Two Dukes *ſhall for the crown contend,*
And bring the M———y *to end.*
Biſhops *ſhall fall into contempt and ſcorn,*
And goſpel-anglers *ſhall the* kirk *adorn.*
If any aſk, how theſe things come to paſs;
The fox *ſhall ride the* gooſe, *the* gooſe *the* aſs.

THE greateſt part of what has been hitherto publiſhed under the title of Mother *Shipton*'s Prophecies, plainly appears to be no more than imperfect bits and ſcraps of this collection, carried away, perhaps, in the memory of ſuch as might ſometime have the opportunity of ſeeing it in the noble family where it was lodged. The whole ſeems entirely to point at the great events that already have, and yet may happen to both church and ſtate, in this and the neighbouring nations. The firſt thirty verſes ſeem to relate to the

disasters that should befal a great part of *Europe*, during the time of K. *Henry* VIII. for the twenty-ninth and thirtieth verses terminate in his reign, and are the last wherein the reign can be understood to be hinted at.

EXPLANATION OF THE *PROPHECIES.*

V. 29. *And when the* Cow *shall ride the* Bull.

This seems to have been fulfilled when *Henry* VIII. married Lady *Anna Bullen*; for he, as Duke of *Richmond*, placed the *cow* in his arms, and the crest of her family was a black *bull's head.*

V. 30. *Then motley* priest *beware thy skull.*

Presently after the King's marriage, the seizure of abbey lands, &c. and the dissolution of monasteries ensued, whereby the

the *ſkull*, or *head-piece* of the prieſthood (i. e. *gain*) was miſerably broke.

V. 31. *For a* ſweet pious prince *make room.*

By this, doubtleſs, is meant K. *Edward* VI. a part of whoſe character is thus given by the learned Dean *Echard*, in his Hiſtory of *England:*

" He was truly juſt and merciful in his " diſpoſition, and took ſpecial care of the " petitions that were given him by the " poor and oppreſſed; but his zeal for " religion crowned all the reſt, which did " not proceed from an angry *heat*, but " from a *real tenderneſs* of conſcience, " founded on the love of God, and his " fellow-creatures."

V. 32. *And for the* kirk * *prepare a* broom.

This alludes to the beginning of the Reformation, when many ſuperſtitions were *ſwept* out of the church.

* A North country word for *church.*

V. 33. Alecto *next ſhall ſeize the crown.*

Alecto was one of the fabulous *furies* of the heathen, whoſe employment was to kindle war, and diſtreſs mankind. She is here placed for Q. *Mary* I. in whoſe reign, as it is alluded to in the thirty-fourth verſe, the blood of the Proteſtant martyrs was plentifully ſhed in *Smithfield*.

Verſe 35 and 36.

A Maiden Queen, *full many a year,*
Shall England's *warlike ſceptre bear.*

By theſe are meant Q. *Elizabeth*, who reigned 44 years, 4 months, and 6 days; upon whom *Andrew Marvel* has left the following verſes:

" *The other day fam'd* Spencer *I did bring*
" *In lofty notes* Tudor's *bleſs'd race to ſing;*
" *How* Spain's *proud pow'rs her* virgin arms *controll'd,*
" *And golden days in peaceful order roll'd;*
" *How, like ripe fruit, ſhe dropp'd from off her throne,*
" *Full of grey hairs, good deeds, and great renown.*"

Verſe

Verſe 37 and 38.

The Weſtern Monarch's wooden horſes
Shall be deſtroyed by a Drake's *forces.*

THE *Weſtern Monarch* is ſuppoſed to mean the K. of *Spain*, whoſe country lies on the weſt ſide of the continent; and his *wooden horſes* his fleet of ſhips, or *armada*, vanquiſhed by Admiral *Drake*, and the reſt of the Queen's forces, in the year 1588.

Verſe 39 and 40.

The Northern Lion, *over* Tweed,
The Maiden Queen *ſhall next ſucceed.*

THE *Northern Lion*; (i. e.) K. *James* I. born in *Scotland*, called a *lion*, not in conſideration of any great heroiſms he ſhould perform, but becauſe the *lion* is the principal figure in the *Britiſh* arms; whence the *King*, as the principal perſon in the realm, metaphorically takes the name.

Verſe 41 and 42.

And join, *in* one, two mighty ſtates,
And then ſhall Janus *ſhut his gates.*

THE

THE firſt bears an alluſion to the uniting of the two crowns of *England* and *Scotland* in one, in the perſon of K. *James*. And the ſecond, points out the *peaceful reign* of that monarch, by ſhutting the gates of *Janus*, who was one of the heathen gods, and the gates of whoſe temple were never ſhut but in time of peace.

Verſe 43 and 44 ſeem to hint at ſome great calamities that ſhould befal this nation before the depoſition of epiſcopacy, in the reign of the republican anarchy, under *O. Cromwell*.

Verſe 45 and 46.

Falſe Ireland *contrives our woe,*
But zealous Scotland *doth not ſo.*

DOUBTLESS theſe intended the execrable maſſacre in *Ireland*, in the reign of King *Charles* I. and the loyalty of the *Scotch* in not joining the *Iriſh* rebels, but ſuffering with the *Engliſh*.

Verſe

Verſe 47, 48, 49, and 50.

Rough Mars ſhall rage as he were wood,*
And earth ſhall dark'ned be with blood;
Then will be ſacrificed, C.
And not a King in England *be.*

This was verified in the time of the grand rebellion, and unnatural civil war, when the nation was torn and pillaged, the laws broke, the conſtitution overturned, and the King and monarchy ſlain together.

Verſe 51, 52, 53, and 54.

But death ſhall ſnatch the wolf *away;*
Confuſion *ſhall give up the ſway;*
And fate to England *ſhall reſtore*
A King, *to reign as heretofore.*

If we gueſs aright, the firſt of theſe verſes alludes to the death of *O. Cromwell*; and the other three to the reſtoration of K. *Charles* II.

* Mad.

Verſe

Verſe 55 and 56.

Triumphant death rides London *thro',*
And men on tops of houſes go.

THE firſt, in all appearance, points out the terrible Plague that raged in *London*, 1665. The ſecond, circumſtantially alludes to the dreadful fire in the year following; ſignifying that people ſhould be obliged to run from one houſe to another, over the tops of the houſes, to ſave themſelves, and their effects.

V. 57. J. R. *ſhall into ſaddle ſtide.*

J. R. (i. e.) *James Rex*, or K. *James* II. who aſcended the throne upon the death of K. *Charles* II.

V. 58. *And furiouſly to Rome ſhall ride.*

SCARCE was he ſettled upon the throne, before he went to maſs publicly; and, by purſuing imprudent and illegal meaſures, was the cauſe of the verification of,

Verſe

Verſe 59 and 60.

The Pope *ſhall have a fatal fall,*
And never more diſtreſs Whitehall.

For he was abdicated for his miſ-government; and his ſon-in-law K. *William* and Q. *Mary* II. were placed upon the throne.

V. 61. *A* Queen *ſhall knit both North and South.*

This ſeems to refer to the union of *England* and *Scotland* in the reign of Q. *Anne*.

V. 62. *And take away the* 'Luce's *tooth.*

This likewiſe ſeems to relate to her extraordinary victories over *Louis* XIV. King of *France*; who we judge to be intended here by the *'luce*, which, by way of elliſion, might here be put for *flower-de-luce*, the arms of that monarchy.

Verſe 63 and 64.

A Lion-duce *ſhall after reign,*
And of the Whiſkers *clear the main.*

WHAT is meant by the *Lion-duce* may be matter of amuſement to the curious; but as the word *duce* ſometimes repreſents the number *two*, ſo *two* in this ambiguous kind of phraſe may intend the ſimilar word *ſecond*, and our preſent gracious ſovereign * being the *ſecond lion* (or *Engliſh monarch*) of his name, it is far from being unlikely that he may be the prince here pointed out, who ſhall clear the main of the *Whiſkers*, which is a northern term for *Muſtachioes*, and doubtleſs alludes here to the *Spaniſh*, whoſe faſhion it has been, for many centuries paſt, to wear them. But as this appears to relate to the preſent age, we leave it to the ſkilful and ingenious; as we likewiſe do the following verſes, which ſeem to predict ſomething further below than the reach of the preſent age.

WHETHER the prophecy of the *lily* be Mother *Shipton*'s or no we cannot certainly determine, but as it has been attri-

* King *George* the Second.

buted

buted to her, and is writ in a peculiar ſublimity of ſenſe and ſtyle, we think it would be very improper to omit it. It runs as follows:

The lily *ſhall remain in a merry world; and he ſhall be moved againſt the ſeed of the* lion; *and he ſhall ſtand on one ſide of the country with a number of ſhips; then ſhall come the* ſon of man, *having a* fierce beaſt *in his arms, whoſe kingdom is the land of the* moon, *which is dreaded throughout the whole world; with a number of people ſhall he paſs many waters, and ſhall come to the land of the* lion, *looking for help of the* beaſt *of his country; and an* eagle *ſhall come out of the eaſt, ſpread with the beams of the* ſon of man, *and ſhall deſtroy* caſtles of the Thames; *and there ſhall be battles among many kingdoms; that year ſhall be the bloody field, and* lily, F. K. *ſhall loſe his crown, and therewith ſhall be crowned the* ſon of man, K. W. *and the fourth year ſhall be many battles for the faith, and the* ſon of man, *with the* eagles, *ſhall be preferred; and there ſhall be an univerſal peace over the whole world, and there ſhall*

ſhall be plenty of fruits, and then ſhall he go to the land of the croſs.

WHETHER the accompliſhment of this prophecy be paſt, or to come, we cannot aſcertain. It appears to be very deep and myſterious; we therefore leave it to perſons of profounder penetration and ſuperior judgment.

WE are informed, the laſt prediction of our famous propheteſs, was concerning the time of her own death, which it is ſaid ſhe declared to ſeveral who viſited her in her advanced age. And when the time ſhe had propheſied of, approached, ſhe called her friends together, adviſed them well, took a ſolemn leave of them, and, laying herſelf down on her bed, ſhe departed with much ſerenity, being upwards of ſeventy-three years of age*.

AFTER her death, a monument of ſtone was erected to her memory, in the high north road, betwixt the villages of *Clifton* and *Shipton*, about a mile diſtant from the

* A. D. 1561.

city

city of *York*. The monument represents a woman upon her knees, with her hands closed before her, in a praying posture; and stands there to be seen to this day.

THE following is *said* to have been her epitaph, but which is now quite defaced:

EPITAPH.

Here lyes she who never ly'd,
Whose skill often has been try'd;
Her Prophecies shall still survive,
And ever keep her name alive.

THE END.

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